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ILLUSIONS AND REALITIES

Illusions surround us. We recognize them. We treasure them. We are protected by them. We are blind to them. And sometimes we seek to overcome them.

Come walk with me. See how this near foliage rushes passed that white house yonder; and how that house itself moves quite swiftly against the background of yonder pines; and those pines march, though in slower procession, against the still more distant eucalyptus, while they in turn parade in statelier passage against the far-off dimming mountains. And the mountains? All things 'move'. Is it illusion?

And we hear the voice of Emerson crying out against the "hypocritic days", those days that have moved in swift surrender to the transient years, those years to the fading centuries and the far-beyond eons of Time. Where does the illusion stop? Where does the reality begin?

And ourselves: are we the face we see? Or the actor who dons that face-mask? What part of our many-sided self are we?

Science explains to our mental satisfaction the physical illusions we live with. But it is the illusions which touch our mind that most cruelly affect our judgment and our lives. We have not fully faced and overcome them. These focus on what we may call our intermediate human nature, that part subject to the lure of ambition, greed, sense gratification, personal selfishness and the desire for power (History trots out its samples of the hellish parade!) It is that part of us which is Mind. Here is where we fail, for, as H.P. Blavatsky in *The Voice of the Silence* admonishes, Mind is like a mirror that can be turned to catch the pure rays of the Sun, or down to reflect the shadows below; and even in the upward turning—in our endeavor to live what might be called the higher life—Mind can gather dust: "it needs the gentle breezes of soul-wisdom to brush away the dust of our illusions."

To recognize the need of that constant mirror brushing is in itself a forward step, for in that clearing vision we see that the Pathway of Life is a pressing

beyond illusions, a search for the immediate Beyond-Reality, for Truth itself, even though that 'Truth' for each of us, we know, can only at best be relative.

. . . a ray from the absolute truth can reflect itself only in the pure mirror of its own flame—our highest SPIRITUAL CONSCIOUSNESS. And how can the darkness (of illusion) comprehend the LIGHT that shineth in it?

Thus HPB speaks in her article, "What is Truth?" (BCW IX, 42). It is stark challenge, yet we are sustained by a whispering knowledge:

In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely . . . (p. 31)

And we are assured that we can indeed *relatively* reach that "Sun of Truth even on this earth, and assimilate its most direct rays." Two ways there are to achieve this, says HPB:

On the physical plane we may use our mental polariscope; and, analyzing the properties of each ray, choose the purest.

On the plane of spirituality, to reach the Sun of Truth we must work in dead earnest for the development of our higher nature. We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind—that mind which depends upon, and is inseparable from, its medium or vehicle, the organic brain—the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop, *pari pasu* with the "divine man." This is what the great adepts, the Yogis in the East and the Mystic in the West, have always done and are still doing.—(p. 32)

We are not adepts nor yogins nor perhaps mystics, but are beginners on the Path. How then can we ascend more surely? What can we do now that is sensible and fowards-going, as we pursue our way through "this limitless desert of illusion and matter called Earth-Life"? (*The Secret Doctrine*, I, 208.) First let us, with some humor — for we'd better spice it with that! — recognize our human 'illusions', and that the 'reality' we seek is ever just one step ahead.

And then take that daring step. It is an ever reaching beyond our Kāma-mānasic mind-principle to that Buddhic aspect of our being for that "soul-wisdom" which will keep clear the mirror of our mind and brush away the 'dust' that we ourselves produce. And we can do this in simple ways: by learning to love and truly to forgive, to be more soundly impersonal in our human relations, which means non-egoistic; by choosing, when choice presents itself, that which helps others rather than only oneself. It is a matter, in substance, of shifting the center of our consciousness ever higher, *consciously* higher. We become for that 'moment' that higher part where we have placed it.

What HPB writes in *The Secret Doctrine* sums it up:

Māyā or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition The existences belonging to every plane of being, up to the highest Dhyan-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colorless screen; but all things are relatively real, *for the cognizer is also a reflection, and the things cognized are therefore as real to him as himself*. [Italics added]. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognize any such existence directly so long as we have sense-instruments which bring only material existence into the field of our consciousness. *Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities*. [Again, italics added]. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality'; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. — (I, 39-40)

A series of progressive awakenings — that is what life should be. And so we press on. — W.E.S.

" . . . WORK STEADILY, FAITHFULLY"

The following is quoted from the lead article in *Theosophy* (U.L.T., Los Angeles), April 1984, answering the question, Is the effort of dedicated workers for Theosophy having effect? The author first quotes H.P.B.'s own response to this very question put to her by W.Q. Judge when visiting her in London; then sums it up in final commentary. — EDS.

"When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at

the wide-spreading influence of theosophical ideas — however labelled — it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

This was the perspective and vista of H.P.B., hers in broad outline from the beginning. She knew in general the opposition that would confront her effort; yet she knew also the possibilities of awakening, great with a few, less for others, that were in the hearts of the human race in the nineteenth century. Neither she nor Mr. Judge, nor the handful of others who came later, lost heart or diminished their efforts. They, and we, work in the present, but largely for the benefit of ages to come. The Theosophical Movement is a continuous work, sometimes visibly present in the world, sometimes hidden, but it goes on without interruption. Its continuity as a visible manifestation is now in the hands of those "companions" who work in the world, endeavoring to spread Theosophy, "engaged in bringing it forth for wider currency and propagation."

H.P.B. IN LONDON

Jan H. Molijn

The author is Secretary, Het Theosofisch Genootschap (The Theosophical Society — Point Loma), The Hague, Netherlands, and Editor of the quarterly periodical *Theosofisch Forum*. — EDS.

In August 1983 I stayed a short time in London. Though this was not my first visit there, and my wife and I had formerly seen a few of the Mahatma Letters in the British Museum, this was the first opportunity I had had for a look at H.P.B.'s house at Lansdowne Road and also the rebuilt house at Avenue Road. It was these latter visits which lead me now to write this article.

We understand quite well that many readers today know little about a number of persons who played a prominent role in the promulgation of the

Ancient Wisdom in those days. We naturally mention H.P. Blavatsky (HPB) first and foremost, but it has been thanks to the endeavors of these others that we, too, can now study the doctrines of Theosophy.

For brevity's sake we mention only a few names, though this does not imply that many others, such as George Mead, Anna Kingsford, and William Kingsland, should have played a less important role. We have added a few titles of books in which further details may be found.

After HPB had been cured of a fatal kidney disease by her Master in Ostend, she left for London on 1st May 1887 on the advice and in the company of Dr. Archibald Keightley and Bertram Keightley (H. P. Blavatsky, *Collected Writings (C.W.)* Vol. IX, p. 427-438). Here Mabel Collins, author of *Light on the Path* and other books, placed her small house, 'Maycot', situated on Corn Hill not far from Croydon, at the disposal of HPB and her staff (*C.W.*, VII, p. 32). It was in this house that fourteen members founded the 'Blavatsky Lodge of the Theosophical Society', whose 'Transactions' were published in 1890 and 1891 (*C.W.* X, p. 298-406). In 'Maycot' Archibald and Bertram devoted all their spare time to typing and editing HPB's manuscripts of *The Secret Doctrine*, arranging the texts into chapters and sections and carefully correcting un-English turns of phrase.

Here (a) in 1887 the publication of a European journal was started (i.e. beside the Indian journal *The Theosophist*) which was called *Lucifer*, and (b) H.S. Olcott drew up a document laying down the formation of an independent 'Esoteric Section', with HPB as responsible head thereof. Olcott himself did not become a member of this E.S. At No. 7 Duke Street a library and the Theosophical Publishing Co., Ltd., was established where *Lucifer* began to be issued in 1887, with such well known articles by HPB as 'Practical Occultism', 'The Esoteric Character of the Gospels'; and here Bertram Keightley accepted subscriptions for copies of *The Secret Doctrine*.

At HPB's request W.Q. Judge, living at the time in New York, traveled to London to draw up the Rules for an 'Esoteric Section' in his capacity as lawyer. This Section was formed on 9th October 1888. It is an interesting fact that as early as 1883 A.P. Sinnett had passed on teachings (based on the Mahatma Letters which he had been receiving since 1880) to an 'Inner Group' of his own in London; at the same time he incorporated these teachings in *Esoteric Buddhism*, the first book on trans-Himalayan Theosophy to come out for centuries.

To accommodate the members of the Blavatsky Lodge in the garden a corrugated iron hall was built, whose walls and ceiling were paneled in unpainted wood. The English artist Reginald Machell — who later was to carve the wooden doors of the Temple of

Peace and beautiful screens at Point Loma, California — thereafter painted the ceiling with symbolic representations of the six great world-religions and the signs of the zodiac, which enhanced the mystical atmosphere of this hall considerably. Further, close to HPB's habitation the 'Occult Room' was built; it had a tiled floor and a cupola of colored glass. In this room HPB taught her most advanced pupils who belonged to her 'Inner Group', and this was the arena, so to say, of her last years.

Already at Fontainebleau she had written the greater part of *The Voice of the Silence*, and she completed it in London, where it was published in 1889. It is regrettable that in some later editions a number of passages have been left out, i.e., those explaining the important difference between the noble self-sacrifice of the Buddhas of Compassion and the 'spiritual egoism' of the Pratyeka Buddhas — still a stumbling block for many.

Also in London she wrote *The Key to Theosophy*. As *The Secret Doctrine* could be fully understood by only very few students, HPB in this volume by means of questions and answers explained the occult teachings in plainer language.

It was in the fall of 1890 that the author and printer J.M. Pryse came to London from New York where he had organized the Aryan Press for W.Q. Judge; and in London now Mr. Pryse installed the HPB Press, where papers, including the E.S. Instructions, were printed.

Up to practically her very last breath HPB devoted herself to promulgating the Ancient Wisdom. On May 8th, 1891, surrounded by her dearest friends, she peacefully left her mortal remains, to continue her journey amid the stars: *requiescat in astris*, as the ancient Romans said. But her well-nigh superhuman task on this earth had been fulfilled.

Sad, but full of confidence, HPB's pupils endeavored to continue her work. However, since it had become too difficult to keep up the Avenue Road residence, Annie Besant offered her house for sale. The first buyer proved to be Katherine Tingley, who wanted to establish her European Headquarters there. Raja Yoga classes were held at this address, but finally Madame Tingley gave up the house. When the owner began to pull it down in 1904, the glass cupola and a few other objects, including paintings by Reginald Mcchell, were transferred to Point Loma. When Madame Tingley made a tour in Holland toward the end of the twenties, she took with her a few gold-mounted pieces of the blue glass that had formed part of the cupola on the Occult Room and gave them to a number of devoted workers of the T.S., including Arie Goud, who had been president of the Dutch Theosophical Society from the end of last century until his death in 1934.

And thus we have come to the end of our brief

survey. It goes without saying that we have had to consult the well-known historical books which in the course of years have been written about HPB's life and work, and so it is only fitting to append a short bibliography. In thought we express to the authors our sincere gratitude for their important contribution to theosophical history.

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SHIVA AND SHAKTI

Shakti Ma! Fiery Goddess, rise!
Ascend like a blast of flame through the seven gates,
Fanned by the windy gust that swiftly flies
Down the cavern to the glowing grates
Within Thy cell at lofty Meru's base.
Arise to meet Thy Mate in His abode
Atop the domed peak, and turn Thy face
To Emptiness, the fourth and final Mode.
For this is where the shoreless sea of Space
Absorbs Thee in the gap from breath to breath,
Dissolves Thee in the place that is no-place—
The silence of the Void that some call death.
Fiery Goddess, brighter than the sun,
Thou art that boundless Light where we are one.

— Gary Doore

AS ONE GROWS OLDER

Geoffrey A. Farthing

In this thought-probing article in *The Theosophist* (Adyar), December 1983, the author's opening paragraphs challenge the reader with questions that should be of interest to every student of Theosophy. Space permits quoting only these, and then the final paragraphs of the article. — EDS.

We sometimes read in the Section magazines how our members found the Theosophical Society and

what it means to them. But how often do we read of how their view of it, and its meaning for them, changes as they grow older and can look back over many years of study and contemplation?

We are told that our Theosophy must change with the times we live in or its message will not appeal to the people of our age or of future ones. How can we reconcile this with H.P.B.'s view of Theosophy — that it is an expression of "the eternal verities"? Does it not look as if, although presentations of Theosophy may — even must — change, and certainly that our views of it may alter, "the eternal verities" are themselves immutable? But what are these eternal verities? Many of us spend our lives finding out — that is, if we are interested enough.

Herein lies a certain tragedy. We start out with enthusiasm, having discovered some reasonable answers in the popular theosophical writings to questions which, until then, had remained unsolved. Supplementing these explanations was the background idea of an "inner government of the world" composed of certain august Beings; and there was the further possibility of us, ourselves, being able to qualify to be of service to one of these Beings in some close personal relationship. But the qualifications were difficult to attain. It meant such a purification of our personal life as to be almost impossible to attain in our private circumstances and with our present limitation of strength.

Further, the great doctrines which had originally fired us remained a set of ideas primarily centering on Reincarnation and Karma. As we pursued our reading, these ideas were set — possibly rather vaguely — against a background of an enormous but incomprehensible cosmogony and a complicated 'constitution of man' which told us of various levels of being with particular reference to our Higher Self. This latter, for most of us, came to mean ourselves as we are now normally but in our better moments of high aspiration, spiritual intent and a pleasant feeling of companionship with our associates.

Except that our relationships may have become more intimate and meaningful and dear, and our Theosophy a comfortable sustaining background to our lives, does anything change, does it really grow, as we grow older? Do we not become somewhat disenchanted with age? Does our vision of the Cosmos enlarge; do we really begin to sense the wholeness and the oneness of 'creation'? And what about creation? The world and the heavens exist and we ask who made them; surely someone? They could not just have appeared. How far, then, has our thinking moved from the common religious idea of a Creator and Governor of the Universe? . . . [And now the last paragraphs:]

... We cannot even get a glimpse of the tremendous

message of Theosophy as given to us by the Masters without an enthusiastic application to its study. We shall learn fascinating facts about the origin and workings of the Cosmos, how our earth came to be and how our humanity fits into the grand scheme of things. Above all, we shall so modify our perceptive faculties that we shall be able to free ourselves from the limitations of total identification with our personal selves and be able, fearlessly, to explore the infinite spaces of theosophical truth.

Although this is not the object of its attainment, this expansion of consciousness has an effect on our personal selves and our personal lives. No longer can their concerns have the significance for us they once had. With our new-found free consciousness, no longer will we crave a personal survival. Reincarnation will be seen as an endless cyclic process within the total Cosmic process. Karma, in a personal sense, can never enthrall our consciousness again, even if we cannot avoid its consequences. We see it as the way the vast scheme works. And we are vouchsafed some certainties. "It could not possibly be otherwise," used to be the saying of one Theosophist grown old in years.

These visions of the 'integral whole' bring other realizations — the wholeness of humanity is not only seen but sensed in a way that is beyond description. It is a unity, in itself, with all of us as units, identical with the Unit, which is, however, not a sum of its individual parts. Humanity, to paraphrase one of H.P.B.'s famous sayings, is *one thing*; one with all creation. Every human being is not only a part of it but is It Itself; but we need a developed 'theosophical' faculty to see that this is so. As one grows older in study and striving, so this faculty grows and one *knows*. The great 'picture' of Theosophy becomes an ever-deepening part of our conscious selves. It, so to speak, grows 'inwards' as well as in extent.

Another aspect of growing older in theosophical study and application is that, with time, the aspects of the subject — necessarily studied separately to start with — begin to fit together and relate to each other so as to form a whole. As the Master says in Letter 13 (*The Mahatma Letters*): "You will find necessary the synthetic method . . ." Without an ability to put the pieces of the jigsaw puzzle together, we shall never see the complete picture but only guess at it from what we have learned of its parts.

One of the most important of our synthetic visions is when we see the import of the Hermetic axiom, "As is the inner so is the outer, as it is above so it is below." We then sense the meaning of such sayings as, "man is the microcosm" and "the fundamental identity of all Souls with the Universal Over-Soul", and "we are filled with gratitude to our Teachers."

THE LAMA'S LAW

*O ye who look to enter in through Discipline
to Bliss,
Ye shall not stray from out the way, if ye remember
this:
Ye shall not waste a weary hour, nor hope for Hope
in vain,
If ye persist with will until self-righteousness is slain.
If through the mist of mortal eyes, deluded, ye discern
That ye are holier than these, ye have the whole
to learn!
If ye are tied with tangled pride because ye learn the
Law,
Know then, your purest thoughts deny the Truth ye
never saw!
If ye resent in discontent the searchlight of reproof,
Preferring praise, ye waste your days at sin's not
Soul's behoof!
Each gain for self denies the Self that knows the self
is vain.
Who crown accomplishment with pride must build
the same again!
But if, at each ascending step, more clearly ye
perceive
That he must kill the lower will, who would the
world relieve,
And they are last who would be first, their effort
thrown away;
Be patient then and persevere. Ye tread the Middle
Way!*

— Talbot Mundy in *Om: The Secret of Ahbor Valley*

SCIENCE APPROACHES THEOSOPHY

Margaret Nowak

The deeper we go in studying Theosophy the clearer becomes that wonderful basic truth at the root of its philosophy: *the Oneness of All Life*. It is encouraging today to note the careful approach of Science to embrace this Ancient Wisdom teaching.

An impressive instance of this intrigued me recently when an article appeared in the *Detroit Free Press* of Oct. 25, 1983, by its science writer, Barry Rohan. He reported an interview with Brian Josephson, native of Cardiff, Wales, Cambridge University physics professor and Nobel-prize winner for his discovery involving super-conductivity. He confesses to practicing what is now widely known as the transcendental meditation technique taught by the Maharishi Mahesh Yogi, "not as a religious conversion but as an extension of his scientific search into the nature of matter."

"Josephson," writes Rohan, declares that

"there may be elements of intelligence in every atom of matter and, like the world's biological forms,

it may undergo evolution toward even higher levels." . . . Josephson, whose definition of intelligence is much broader than most scientists, said it is simply an attempt by something "to achieve a purpose in an efficient manner. This could be present in all sorts of degrees. Bacteria drifting toward a region where there is food would exhibit some degree of intelligence by that definition . . . Physicists tend to think of matter as something lifeless and mechanical and are conceptually on the wrong track. At the tiniest level, matter seems to behave much more like something biological and living. There may be an underlying life and intelligence below the phenomenon we ordinarily see and even beyond the phenomenon being studied by physics . . . Similarly, there appears to be a mysterious wholeness or unity to all matter that scientists can't explain but which is frequently described in Eastern religions."

Josephson's words recalled to me the findings of another scientist that would seem to bear him out. The *Detroit Free Press* of Oct. 19, 1983, reprinted a column by Dorothy Beck of the *Chicago Tribune*, reporting that Barbara McClintock, who had won the Lasker prize in 1981 for basic medical research, and the first MacArthur Foundation lifetime grant of \$60,000 a year, received last October, 1983, at the age of 81, the Nobel Prize for Medicine. As long ago as the late 1940s and early 1950s, when scientists believed that genes were units of heredity fixed on chromosomes like beads, McClintock was demonstrating that they sometimes jump around, turning other genes on and off, creating otherwise unexplainable genetic diversity.

The words and findings of these two scientists reminded me forcefully of G. De Purucker's words in *The Esoteric Tradition*:

Our modern-day scientists are becoming mystics, and our philosophers are becoming scientists . . . Certain of our modern scientists are openly voicing statements based on their researches into Nature, and upon their deductions drawn therefrom, which are as metaphysical, if not as mystical, as many things that may be found in a metaphysical philosophy. — (I, 228)

Dr. de Purucker then proceeds to state exactly what the Ancient Wisdom has always taught:

Matter itself is but a vast aggregation of monadic particles: monads, latent, sleeping, passing through that matter-phase; but each and all of them, every individual of them, sooner or later will express itself in individualized action (pp. 228-29).

Further, on page 243 of the same book, we read:

We Westerners are extremely egoistic, for we imagine that we as human beings are favored creatures in a Universe where no favor exists — because infinite mercy involving ineffable justice cannot contain either suggestion or actuality of favoritism of

any kind! How much greater and grander is the other view of the entire world of ancient times . . . if we use one simple key . . . *the realization of our oneness with the All*. It is a wonderful and sublime thought, and is the root, the foundation of all the greatest philosophies and religions that human genius, inspired by the inner god of the first promulgator of each one such philosophy or religion, has given to the world.

THE NATURE OF THE BUDDHIC PRINCIPLE

G. de Purucker

Comments made at the close of discussion at a Lodge meeting in the Temple at Point Loma. The subject for study for several months in 1933 had been *The Mahatma Letters*. — EDS.

" . . . Once separated from the common influences of Society, *nothing* draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not even make his current felt a feather's weight by us, if his power is confined to the *Manas*. The supreme energy resides in the *Buddhi*; latent — when wedded to *Atman* alone, active and irresistible when galvanized by the essence of 'Manas' and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, and of the earth earthly: and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development." — *The Mahatma Letters*, Letter LIX, p. 341.

Passages out of these wonderful communications from our beloved Teachers are so filled with not only truth but beauty, that one's mind is held in the enchantment of the thoughts aroused by reading these communications or by hearing them summarized. It is amazing — and yet why should it be so, but it is to us inferior folk — to sense how the majesty of truth and the greatness of soul accompanying such majesty affect us so deeply as to move the inmost core of our being. And I for one know no experience more exalting, no experience more penetrating than this. How vain some of the things of the world when we discern the glory of Reality. I venture to say that no man or woman living, no matter how simple-minded he or she may be, is unsusceptible, is insensible, to such feelings — dare we call them that? — at any rate to such consequences of having received the touch of supernal beauty. It is an experience which in itself is worth lifetimes of ordinary garnering of life's impressions. I think that this spiritual and intellectual consequence of having these teachings in our inmost must be indeed almighty influences not only on our own characters, but on our future destiny. I am assured from my own observation and from what I feel within myself, that a man's whole future lives can be changed, because of change occurring here and now within him.

We see the compelling power of the beauty born within us when studying these great Teachers'

communications, for Truth indeed is thus compelling when its exposition is directed by Master Minds; and it is thus compelling not because it is enslaved, but because it gives us freedom, the freedom of brotherhood, the freedom of fellowship, fellowship in understanding, fellowship in fellow-feeling.

The statement has been made that Buddhi is negative unless it has the Manas or mind to work through, and of course this is true. But don't imagine for a moment that this means that the Buddhi is negative on its own plane, quite the contrary. It is as active on its own plane as the supreme truth within us, the Ātman, is forever active on its own plane. The meaning is that the Buddhi is negative on this our human plane of experience and action, without the transmitting principle to step it down to us, which is the mind and the psychical elements within us. Then, if the mind be pellucid as the mountain lake, crystal clear, so that it cannot transmit the non-divine, then we have indeed a man who for the time being is like unto a god, for he speaks with power, with the voice of authority; and none who listens unto him, in his heart can say Nay. Our minds are taken captive, mightily persuaded. And why? Because the Buddhi in the Teacher speaks to the Buddhi within us. Voice as it were calls to voice. Thought evokes correspondential thought. Truth awakens, by its impact on our minds, the spark of truth within us; and it compels us, compels us because our own best is awakened, and we know thereafter that that is freedom, that is truth, that is reality; and no man wants aught else than freedom, truth, love, reality. That is why truth is so compatible. That is why its authority over our hearts and minds is supreme, for it awakens within us itself. Strange paradox and yet so simple.

What is this Buddhic principle? It is so difficult in our awkward European tongues to give to this almost mystical Sanskrit word a proper translation. It is discrimination. It is intuition, it is the organ of direct knowledge, it is the clothing of the divine spark within us which instantly not only knows truth but communicates it, if indeed the barriers be not too thick and heavy between it and our receptive minds. Ay, reception, that is the point. Can our minds receive? If not, it is our own fault for we have enshrouded ourselves with the veils of the lower self-hood so strongly that the light from above, or from the Master mind, cannot reach our own higher mind and descend into the physical brain and into the physical heart where truth abides for all. For mystical fact it is, that although we know it not, the truth is already within us, here in heart, and here in mind; and we are like those spoken of by the Avatāra Jesus in the Christian Bible, having ears they hear not, having eyes they see not, having minds they apprehend and comprehend not.

I want to point out one more thought, that the inner God works within its own vehicle, and this vehicle is the Buddhi principle, and it is just as easy to come into sympathetic relationship, into companionship with the Buddhi as it is with the kāma-manas within us. In other words, it is just as easy to yearn for the inspiration of the highest within you as it is to look for the heat and fevers of the lower part of our being.

Now whereas in the old religions and philosophies the God within has always been called a Divinity or God — masculine; the Consort, the Buddhi of the Ātman, has always been looked upon as feminine. The German poet Goethe meant more than mere poetry when he uttered that remarkably telling phrase, *Das Ewig-Weibliche zieht uns hinan. The eternal feminine draweth us ever onward and inward.* It does not mean woman, it means that part of our natures to which and in which the god within works. Our own individual Buddhi is that which gives us intuition and insight and sensitiveness and delicacy and the ability in quick response to feel the suffering, the sorrow of others. It is the god within which does this, but it is what in common language we call the feminine side of us which receives it, the sensitized part of us, and carries the thought to the place where dwelleth the Ātman. It has naught to do with physical woman or physical man.

There is a great and wonderful mystery here, and I may add in closing that one more small and minor phase of this mystery is alluded to by H.P.B. in *The Key to Theosophy* where she speaks of the Buddhi as being the root and the key itself of individuality. There is the remote source why on this low physical plane some of our lifetimes are passed as men and some as women. By each we learn, if we have the wit. It always vexes me when I hear people talk, as I sometimes hear, about which is greater, man or woman. Which really is greater? It is the uttermost poppycock.

Where would you be without your mothers? Where would you be without your fathers? Sex of course is but a passing phase. It did not exist some 18 or 19 million years ago, and some 8 million years from now it will again vanish. Its place will be taken by kriyāsakti. But at present the most complete men are the men who have a healthy dash of the feminine in them; and the most perfect women are they who have a touch of the masculine. The most courageous man is always the man who feels the most tender towards the weak and helpless. If a man has not a touch of the mother-instinct in him, look out, you cannot trust him! If a woman has not a touch of the father-instinct in her, in my judgment she is incomplete.

— Reprinted from The Theosophical Forum, Aug. 1945;
also *Studies in Occult Philosophy*, pp 361-64.

II – QUESTIONS – YOUR ANSWERS

We continue the questions given in conducting a correspondence course some years ago based on the 12 Theosophical Manuals published by Point Loma Publications. The following are on Manual No. 2: *Reincarnation: A Lost Chord in Modern Thought*, by Leoline L. Wright. — EDS.

CHAPTER I

1. In what way would you consider the general doctrine of Rebirth universal, not only pertaining to man? Give examples. Why is this so? (p. 6)
2. What is the essential purpose of life? Expand in your own words. (p. 7)
3. In what way does the law of reincarnation offer the individual new chances for growth? (pp. 8-9)

CHAPTER II

1. What are the 3 elements in man's constitution? (p. 13) What is meant by the duality in human nature? (pp. 14-16)
2. What are the *skandhas*? (pp. 17-18)

CHAPTER III

1. In what ways may we be considered to 'remember' our past lives? (pp. 21-23)

CHAPTER IV

1. What is meant by the transmigrations of the life-atoms? (p. 30)
2. Does Theosophy teach 'fatalism'? (p. 33)

CHAPTER V

1. At the time of death what is the panoramic vision? (p. 40)
2. What are 3 impelling reasons for a return to Earth after the time of spiritual rest in the heaven-world? (pp. 41-43)
3. What, briefly, is the process of the Ego's return to earth-life? (pp. 44-46)
4. Is there a fore-visioning by the ego of the earth-life to come? Explain. (p. 47)

CHAPTER VI

1. How may an understanding of reincarnation change one's life? (pp. 52-3)
2. How does an understanding of reincarnation make clear the ethical side of evolution? (pp. 58-9)
3. Can one still learn and grow spiritually and intellectually in old age? (pp. 59-60)
4. What do you understand by the phrase "the Cycle of Necessity"? (pp. 61 and 77)
5. After studying this chapter what would you consider "Brotherhood" to mean? (pp. 60-63)

CHAPTER VII

1. Give instances of the universality of the doctrine of Reincarnation. (pp. 68-72)

CHAPTER VIII

1. Who were the divine instructors of early humanity? Who followed them, leading the different races? And after them? (pp. 78-79)
2. What is the destiny of the human race? (p. 80)

DAMODAR K. MAVALANKAR – A THEOSOPHICAL MYSTERY

John Cooper

Damodar K. Mavalankar is indeed a Theosophical mystery. Born in 1857 in Gujarat north of Bombay, on the west coast of India, he joined the Theosophical Society in Bombay in 1879, at the age of twenty-one. From that time on he was a devoted worker for the Society, until his mysterious disappearance in 1885, when, it was said, he had gone to Tibet to study with the Masters.

There was a belief at that time that Damodar had actually died in the snow while attempting to enter Tibet. This belief was shared by some Theosophists, including Prof. Gyendranath Chakravarti. However the great majority of Theosophists saw Damodar as the one disciple who really succeeded, and Colonel Olcott, for many years, kept a bag ready packed in order to be able to go to welcome Damodar as soon as he heard that he had returned from the Forbidden Land. Shortly after she became President of the Theosophical Society Annie Besant spoke of Damodar returning, although this was forgotten in the excitement of the 'discovery' of Krishnamurti.

Yet Damodar is the best anthologized of all the Theosophical writers. We will have to wait another few years before all the writings of Madame Blavatsky are available in the *Collected Writings* and yet we find that Damodar's writings have been collected in three different editions. The first collection is called *Concerning Damodar K. Mavalankar* and it was published by the H.P.B. Library in Canada. There is no date on the volume, but it was probably published about 1935. It contains 108 pages. The second collection was called *Damodar; the Writings of a Hindu Chela*, and it was published in 1940 at Point Loma and contains 338 pages. The third collection is the definitive edition. With the title of *Damodar and the Pioneers of the Theosophical Movement* it was compiled and edited by Sven Eek and published at Adyar in 1965. It contains 720 pages. This volume contains all the material in the first two collections plus a considerable amount of additional material.

As a student of Theosophical history I am continually researching into rare volumes and I occasionally

come across what, at first glance, appears to be a previously undiscovered item by Damodar. Yet on checking I find that it is included in the Sven Eek collection. However in checking an old bound volume of *The Theosophist* I found a circular by Damodar which had been bound into the volume as a separate sheet and which is not in the Sven Eek volume. Although it is not of great historical interest it does allow us to follow the development of the writing of *The Secret Doctrine* by Madame Blavatsky. It follows:

NOTICE

Since MME. BLAVATSKY'S return from Europe she has been far from well. After her return, she was much occupied, and from the beginning of this month was working very hard on *The Secret Doctrine*. She finished the Preface and the Introductory Chapter and had just begun the first Chapter, but all this extra work told heavily upon her already exhausted constitution. And, as a result, she has been for the past week confined to her bed with a severe attack of rheumatic gout. Her state of health is so bad that it was found impossible even to show her the last proofs of this Number or to consult her about anything. We all, however, earnestly hope that she may gradually begin to recover and in time be able to resume her work on the *Secret Doctrine*. The publication will not be delayed a day longer than can be helped.

DAMODAR K. MAVALANKAR,
Manager, *Theosophist*

Adyar (Madras,) 27th January 1885

Yet there is more to Damodar than the mystery of his vanishing into Tibet. There are indeed many mysteries about him, including his 'vanishing' while travelling in north India with Colonel Olcott. Here is the story in more detail than has been given before. The sources are given below.

On November 21st, 1883, Colonel Olcott left Lahore and travelled to Jammu, then the lower capital for the Maharajah of Kashmir. They were accommodated by the Maharajah in a four-room house with Olcott in one room, W.T. Brown in another, and Damodar in a third room. In the fourth room were Pandit Gopinath, L.V.V. Naidu and T. Narainswamy. At daybreak on Sunday 25th November Damodar disappeared from his room. He returned on the evening of Tuesday, 27th November, being away for two nights and three days. In his *Diary* Olcott wrote for 25th November:

Dear Damodar left with his Guru, K.H., for the Ashrum. Telegraphed H.P.B. and received word that the Masters promise D.K.M. shall return.

There is no further mention of Damodar until 27th November when Olcott wrote in his *Diary*:

P.M. Damodar returned looking haggard, yet more tough and wiry than before. He is now a new man indeed. Bought me message from Hilarion. His complexion seems two or three shades darker.

Olcott gives considerable more information in *Old Diary Leaves*, Third Series, 1883-1887, and W.T. Brown also mentions the disappearance of Damodar in his *Some Experiences in India*. From the above and from the items in *Damodar* edited by Sven Eek, plus other sources, the story of what happened in Jammu and at Adyar can be told.

On the 25th November Olcott learned from a servant that Damodar had left the bungalow, alone, at daybreak, leaving no message. Olcott returned to his room and found lying on the table a note from a Master telling him not to worry about Damodar as he was under the Master's protection and giving no hint as to his return. There was also a note from Damodar himself on his table, but Olcott does not mention this in *Old Diary Leaves*. Olcott's first instinct was to take Damodar's trunk and bedding and pack it away under his own cot. He then dispatched a telegram to H.P.B. at Adyar, which was received at Adyar at 10:15 a.m. on the 25th. It said:

The Masters have taken Damodar return not promised.

On this telegram is the following:

We will send him back. K.H.

The story of what happened at Adyar was told by Soobiah Chetty in 1937. He said:

"One evening... H.P.B. received a telegram from the Colonel, who was then touring in north India, informing her that Damodar had suddenly disappeared and left no clue to show whither he had gone. On receiving the message, H.P.B. went to her table and quietly sat down. Suddenly the 'feeling' of the room changed, and I at once knew that something occult was going to happen. I sat down beside her and kept quite quiet.

She began writing down some words being spoken to her. I too heard the words, 'Instruct Olcott not to let (Damodar's) luggage, especially the' — there was a pause. H.P.B. inquired, 'Especially the what?' I immediately uttered the word 'bedding'. Then the message continued 'be touched by any third party.' H.P.B. playfully said, 'Soobiah, you are right, you are also becoming a medium.' Of course it was the Master who gave her that message, as so often happened. And she did not know that Damodar had left his bedding behind, without which a Hindu seldom, if ever, travels."

There are two problems in this account, probably caused by the more than fifty year gap between the events being described and the account given by Chetty. The first problem is that the telegram was received in the morning and not in the evening. The second problem is an omission as Mr. Chetty makes no mention of the K.H. note which was on the telegram.

That day, just as evening was closing in, Olcott

received a telegram from H.P.B. advising that a Master had told her that Damodar would return, and that he must not let his luggage, especially his bedding, be touched by any third person. Olcott found this strange as that very thing had been his first impulse, as soon as he discovered that Damodar had disappeared.

That afternoon Olcott had sent a second telegram to H.P.B., which was received at Adyar at 5:30 p.m. This telegram is not mentioned in *Old Diary Leaves*. It reads:

"Damodar left before dawn at about eight o'clock letters from him and Koothumi found on my table. Don't say whether return or not. Damodar bids us all farewell conditionally and says brother theosophists should all feel encouraged knowing that he has found the blessed masters and been called by them. The dear boy's recent developments astonishing. Homey bids me wait orders. (Homey must be Humi.)"

Again in *Old Diary Leaves* Olcott wrote that Damodar returned on the evening of the 27th., and very much changed. He had left a delicate, pale, timid and deferential student. He returned with his olive face bronzed several shades darker, seemingly robust, tough and wiry, bold and energetic in manner. He had been to the Masters' Ashram undergoing certain training. He brought to Olcott the message already mentioned from Hilarion.

Strangely enough, there are no records of telegrams from Olcott to H.P.B. announcing that Damodar had returned. H.P.B. in a letter to A.P. Sinnett, dated November 26th wrote:

"Day before yesterday I received telegram from Jammu from Olcott 'Damodar taken away by the Masters'. Disappeared!! I thought and feared as much though it is strange for it is hardly four years he is chela. I send you both telegrams from Olcott and Mr. Brown's second one . . . And now what shall we do in the office without Damodar."

Yet the mystery remains. Where did Damodar go in his three days away from Jammu? It is obvious that he could not have gone far in so short a time. All we have from Damodar is the statement that:

"I distinctly told the enquirers there (Jammu) that I had gone to a place *within His Highness' dominions*, but that for certain reasons I could not give its name or exact locality." (*Damodar*, p. 387)

In *The Theosophist*, Dec. - Jan. 1883-4 Damodar wrote:

"And what happened . . . almost everyone in Jummoo is aware of. The fact is, that I had the good fortune of being sent for, and permitted to visit a Sacred Ashram where I remained for a few days in the blessed company of several of the much doubted MAHATMAS of Himavat and Their disciples. There I met not only my beloved Gurudeva and Col. Olcott's Master (Morya), but several others of the Fraternity, includ-

ing One of the Highest. I regret the extreme personal nature of my visit to those thrice blessed regions prevents my saying more of it. Suffice it that the place I was permitted to visit is in the HIMALAYAS, not in any fanciful Summer Land, and that I saw Him in my own *sthula sairira* (physical body) and found my Master identical with the form I had seen in the earlier days of my Chelaship. Thus, I saw my beloved Guru not only as a *living man*, but actually as a young one in comparison with some other Sadhus of the blessed company, only far kinder, and not above a merry remark and conversation at times."

There are a few more lines on the apparent age of Mahatmas, which are in *Damodar*, p. 336. This article by Damodar was published as Appendix VIII of the *First Report of the Committee of the Society for Psychical Research*. It was prefaced by the remark that:

"Mr. Damodar's experiences, as recounted here . . . are so prolonged and so varied that it seems impossible he can have been altogether deceived, and so we therefore regard his evidence as some of the most important we have."

There is little more I can add. I cannot find in the guide-books a suitable spot for an Ashram near Jammu. The story is incomplete. It remains as mysterious as the story of Damodar's pilgrimage to Tibet.

REFERENCES.

Olcott, H.S. *Old Diary Leaves*, Third Series, 1883-87, T.P.H., Adyar 1929, pages 50-54 for the general story of the disappearance.

Eek, S., *Damodar and the Founders of the Theosophical Movement*, T.P.H., Adyar, 1965. Page 336 for Damodar's description of his visit to the Ashram; pages 350-1 for the Olcott telegrams and the H.P.B. letter to Sinnett; and page 387 for the statement that the Ashram was in Kashmir.

--- *First Report of the Committee of the Society for Psychical Research appointed to Investigate the Marvellous Phenomena offered by certain members of the Theosophical Society*, Appendix VIII, page 84 for the statement on Damodar.

--- "H.P.B.'s Birthday" on pages 173-4 of *The Theosophical World*, vol. 2 no. 8 of August 1937 for the account by Soobiah Chetty. Published in Adyar.

Olcott, H.S., *Diaries in the Archives of the Theosophical Society*, Adyar.

ITEMS OF INTEREST

Visitors

Point Loma Publications is happy to report recent visits to its offices from distinguished guests abroad, the Vice-Presidents of the Theosophical Society (Adyar) of both the French Section and of the Netherlandish Section — M. Michel Chapotin and Mr. Paul Zwollo. The latter, attending winter and spring seminars at the Krotona School of Theosophy, Ojai,

dashed down between the two courses. M. Chapotin was greeted at Los Angeles airport when he arrived from Paris by Miss Diana Dunningham (of the Krotona School Staff) and Mr. & Mrs. Roger Gemme (of Ojai), and from there they drove to Point Loma. They were shown around the former theosophical grounds, now occupied by Point Loma Nazarene College, and Dr. Dwayne Little, of the History Department of the college, exhibited for them a selection of slides picturing the early days of the T.S. on Point Loma from 1897 on, showing its many activities, its steady growth and flowering.

These visits were a great delight, cementing theosophical bonds of understanding and friendship.

International Week 16-22 August, and Other Doings

Among the many international activities of the Theosophical Society (Adyar) this summer reported by *The Theosophical Journal* (England) of March-April 1984 are the following:

The program for International Week to be held at the International Theosophical Centre, Naarden, The Netherlands. In the mornings, lectures by Mrs. Rukmini Devi Arundale, Mrs. Gerda Hofer, Mrs. Gool Minwalla, Mrs. Ingrid Fjellander, Mr. Steven Derksen, Prof. Peter Meyer-Dohm, and Mr. Stakesby Lewis. In the afternoons, special meetings and excursions. In the evening, additional lectures and some cultural events. For information write: Mrs. Jo Gouverne, Meentweg 7, 1411 Gr. Naarden, Netherlands.

Special Late Spring Weekend at Tekels Park, England, the theme being "Man, the Microcosm of the Macrocosm". This is the latest in the series of Tekels Park weekends devoted to *The Secret Doctrine*. It will explore the nature of Man with his inner heredity and examine the concept of hierarchy in scientific and theosophical thought. Speakers are: Geoffrey Farthing, Corona Trew, Rose Lynch, (and possibly) Adam Warcup and Olive Dutta.

European Summer Schools 1984 will be held: Finland, 22-30 June; Sweden, 3-8 July; Germany, 10-17 July; France, 18-25 July. And the European Congress will meet in England (Ripon) 3-10 August; Netherlands, 1st week in August.

Krotona School of Theosophy: Spring Term 1984

The Spring Term features the seminar, April 30 - May 11, by Jeanine Miller, research assistant at the British Museum Library and lecturer for the Theosophical Society in England. Her subject is: Oriental Myths Relating to Man's Quest for Immortality. Dr. Miller is the author of *The Vedas: Harmony, Meditation and Fulfillment*, and is an acknowledged scholar in the field of Egyptian and Indian Mythology.

Seminars will also be given by John Abbenhouse, "Alternatives in Education"; Dr. Ravi Ravindra, "Drinking the Timeless in Time"; Jill Purce, "The

Mystic Spiral"; and Dr. Robert Powell, "The Great Awakening to Meaningfulness." Dr. Ravindra is professor of physics and religion at Dalhousie University, Nova Scotia, and among his published books is *From the Village to the Mountain: Spiritual Search East and West*. Jill Purce is the author of "The Mystic Spiral"; and Dr. Powell the author of *The Great Awakening*, a commentary on the significance to the western world of Zen Buddhism and the philosophy of Krishnamurti. He was for a time senior editor for Scripps Institution of Oceanography at La Jolla, California, and currently managing editor of *Anabolism, Journal of Preventive Medicine*.

Other courses of this Spring program are: Meditational Practices and Techniques (Dorothy Abbenhouse); The Foundations of the Spiritual Life (Seymour D. Ballard); Buddhism: a Philosophy for a New Civilization (William J. Ross); Parenting and the Spiritual Life (Barbara Sameluk and Diana Dunningham); and the Director, Joy Mills, continues her examination of Stanza VI, in Vol. I of the S.D. in her series "Studies in *The Secret Doctrine*."

Theosophical Correspondence Courses

The Theosophical Society (Pasadena) now offers the following courses in Theosophy by correspondence: I: an overview of the perennial truths which give reason and perspective to today's living. II: examines the fundamental teachings of Theosophy in greater detail. III: endeavors, with *The Esoteric Tradition* as text, to elucidate the philosophical principles presented in H.P. Blavatsky's masterpiece, *The Secret Doctrine*. — No charge except for study material and postage.

G. Cardinal LeGros continues Theosophical Correspondence courses which he has been conducting for many years. They, too, cover theosophic material that may be divided into the more elementary, the intermediate and advanced. Mr. LeGros' new address is: P.O. Box 5, Weaubleau, Missouri 65774.

De Mysteriis

The full title: *Iamblichus on THE MYSTERIES of the Egyptians, Chaldeans, and Assyrians*, translated from the Greek by Thomas Taylor.

In the last paragraph of his Introduction, Taylor writes:

The difficulties attending the translation of this work into English are necessarily great, not only from its sublimity and novelty, but also from the defects of the original. I have, however, endeavored to make the translation as faithful and complete as possible; and have occasionally availed myself of the annotations of Gale, not being able to do so continually, because for the most part, where philosophy is concerned, he shows himself to be an inaccurate, impertinent, and garrulous smatterer. [Verba Sap.]

The book starts with "The Epistle of Porphyry to the Egyptian Anebo", and titles to the ten Sections following are: (1) The Answer of the Preceptor Abammon; (2) On Angels and Daemonae; (3) On Divination and the Soul; (4) On Theurgy and Magic; (5) On Prayer and Sacrifice; (6) On Divination; (7) Theology of the Egyptians; (8) On the Egyptian First Cause; (9) On Daemons; (10) On Felicity. These are followed by 28 pages of Additional Notes by Taylor.

This is the latest addition to the Secret Doctrine Reference series issued by Wizards Bookshelf, Box 6600, San Diego, California, 92106. It has 400 pages, a new bio-bibliographical Glossary. Library binding. \$18.50.

"Foundations of Esoteric Philosophy"

The full title adds to the above: "From the Writings of H.P. Blavatsky. Arranged with a Foreword and Notes by Ianthe H. Hoskins." This handy booklet of 68 pages is one of the most helpful and useful items for both beginners and advanced students published in recent years by the Theosophical Publishing House, Adyar, Madras, India, for it contains in these few pages a distillation of theosophical teaching enunciated by H.P. Blavatsky and her Teachers.

The Chapters include carefully selected portions of H.P.B.'s writings which may well be said to represent the "Foundations" of the philosophy of Theosophy: extracts from *The Secret Doctrine*, *Isis Unveiled*, and, in an Appendix, the Notes of last meetings of H.P.B. with the "Inner Group" in London during the weeks in 1891 just preceding her death. The notes were recorded by Commander Robert Bowen. The helpful Foreword by Ianthe Hoskins and her Notes prefacing each chapter are models of clarity and careful direction.

The booklet can also be obtained from The Theosophical Publishing House, 68 Great Russell Street, London WC1B, England; and from T.P.H., P. O. Box 270, Wheaton, Illinois 60187, U.S.A.

Subject: THEOSOPHY

"Once again we are seeing the universe as a living, sentient being and ourselves as participants with it in an ecosystem of cosmic dimensions," writes Grace F. Knoche, in the lead article "A Vision of Cosmic Dimension", which introduces the special issue of *Sunrise* (Theosophical University Press, Pasadena, Calif.) April/May 1984. The whole issue features the Fundamental Postulates of the Secret Doctrine as presented by H.P. Blavatsky, quoting these, and following them with commentary from *Fundamentals of the Esoteric Philosophy* by G. de Purucker. Other articles embrace the theosophic spectrum, covering such subjects as the mystery of Death and Rebirth; Heredity and Reincarnation; Brotherhood: Pattern in Nature; The Human Cosmos; Karma and others.

Farewell to Friends and Fellow-Students

On February 19 and 13 respectively, Margherita Siren and Staffan J. Kronberg, closed their 'life-books' and entered the Great Peace. Both were born in Sweden and both educated in the School and College at Point Loma, California, and both died in Stockholm. Margherita was the daughter of Professor Osvald Siren and Dr. Maria Siren, the former a recognized international Sinologist, Curator of the National Museum of Stockholm for 20 years, and President of the Scandinavian Section of the T.S. (Point Loma) under Dr. G. de Purucker, and a member of his Cabinet. Dr. Maria Siren was one of the first women physicians of Sweden. Margherita was a member of G. de Purucker's secretarial staff accompanying him to England when the International Theosophical Headquarters was transferred there in 1932-33. Her brother, Erland, a retired architect, and resident of San Francisco for many years, had died just a month before his sister, on January 18th, after a long illness. He, too, in his formative years was educated at Point Loma.

Staffan Kronberg was the son of Julius Kronberg, well known Swedish artist, and grandson of theosophical pioneer Carin Nystrom-Scholander, the first translator of *The Secret Doctrine* into Swedish. Staffan himself was a photographer by profession as well as a water-color artist of some renown, whose work in recent years was widely exhibited in his native Sweden and on the Continent. (One of the Eclectic editors would study in Point Loma days his weekly lessons in Latin and in Greek together with him before sunrise on Sundays — many years ago!).

Katherine Pearl Kramer died March 2nd near the quiet village of Tamworth in Staffordshire, England. She had been staying with a friend at Ojai, California, for over a year, and just before returning to her native England had visited Point Loma where, in the bustling 1930's, she had spent active years. She was the daughter of Dr. & Mrs. Arthur A. Beale, staunch Theosophists of early years who later had come to Point Loma, and sister of Morz Forbes and of Ila Barborka. In 1932 Pearl had come to Point Loma and there married Ernest O. Kramer, who had been one of the original group in New York City serving under W.Q. Judge.

LAST CALL: Secret Doctrine Symposium Papers

Send to: SD², Box 6600, San Diego, California 92106. The Symposium itself will be held July 21-22, 1984. Foreign nationals need not be present to submit a paper. Two-day program \$20.00. Those attending are urged to participate in the 'Used Book' exchange. For more detailed information see earlier notices in *The Eclectic Theosophist* or write to above address.